# The Inquirer

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# HAVE YOU READ "MARTY"?

*MARTY* No. 2 came out on Monday. Unfortunately if you are a regular reader of the *Inquirer* you are not likely to become also a regular reader of *Marty*, even if you belong to the 16-25 unmarried female group, for *Marty* is a "sensational photo-romance weekly" according to its publishers, with "thrilling love-stories, told in real-life photographs"! This means of course that with a minimum of reading ability you can "*watch* the stories happening . . . *feel* the romances taking place"!

And why are the publishers so confident that "*Marty* will sell out fast" and that "everyone's rushing for *Marty*"? Because they know only too well who their potential readers are, they know only too well the level of literacy of the vast mass of young people emerging from our secondary-modern schools today. They know for example that it is quite unusual for any of them to be able to read, assimilate and enjoy any of the priceless treasures of the world's literary heritage, unless it is retold in cartoon strips with a minimum of reading matter.

How much more appealing then will be a really "modern" romance, done in "real-life" photographs, and in a few months time how popular will be the first "colourgravure stories" when "Date" is at last published! But to appreciate the triteness, day-dream escapism, and distortion of life they contain our readers would have to read such literature itself, and if they were amazed that such literature were ever bought eagerly, they should remind themselves how little one half of the world knows about the other half.

Do readers of the *Guardian* or the *Times* for instance consider the shrewd knowledge of mass levels of literacy and interest shown by papers like the *Express* and *Mirror*, which top the four-million circulation mark? Do readers of the *Inquirer* know anything about the techniques, values and assumptions of the vast modern literature of "pin-up" magazines, television advertising, and "sex-and-violence" novelettes? They could do far worse than read that impressive and detached analysis of all these forms of mass culture in Richard Hoggart's *Uses of Literacy* (which incidentally is published in the *Pelican* series, and so is ideal for every member of a church discussion group to have a copy of).

They would be appalled and horrified by the material they would find there, which indicates the real spiritual state of the masses of our country, and the sort of literature that our present secondary-modern education really fits them to appreciate and hunger for, i.e., for the girls mental "romance", for the boys "sex-plus-violence".

### The challenge of spiritual squalor

Richard Hoggart suggests we are heading for a day when the emerging common man will be one who

> tends, by three simple gestures, a highly complicated machine, and who keeps in a centrally-heated locker a copy of the latest mass-produced sex-and-violence novel—*Some Dames Don't Strip Easy*, to coin a characteristic title—for reading in those allotted intervals when he is not listening to a radio "gang" show.

Last century our religious ancestors in their social pioneering made it their aim to awaken the country to the material squalor, the filth and disease, in which the "common people" wallowed. They had an uphill struggle, but they eventually got the better of it, by means of legislation, philanthropy, universal education, and everything else we associate with the "welfare state". For sheer practical reasons we had to acknowledge that we were one nation, since epidemics like small-pox know no social barriers. But who is there to awaken the country's conscience to the spiritual squalor in which our masses now wallow? Sadism, like small-pox, can leap social barriers and threaten a whole community. When Nazism came to power in Germany the cruder distorted passions which had been inflamed in the gutters by Hitler and his henchmen ran through the whole nation and its organs of thought and education, so that soon the thinkers and writers, teachers and preachers, who dared "to uphold what was just and maintain what was right", ended up as frozen, roasted or gassed corpses according to the whim of the S.S. men who amused themselves in the concentration camps working out in reality the fantasies that are now bred by the sex-and-violence novelettes.

### The Point of Attack

But what can we do about it? Do we have to wait until the commercial interests who launch this literature onto the public have whittled away our heritage still more, and then when they have done their worst with our culture reach greedily out to the millions of black illiterates in Africa and, as soon as they have attained our present level of literacy pump into them the same tempting fare?

But where do we begin? One point of attack might be the country's schools, where it is easy enough to point out that the community gets the education it is willing to pay for. Another is the home. Yet another might be the church, if only it were not ignored by the very masses whose spiritual squalor is the problem.

But that is the situation which Unitarians, if no other religious people, have to face and master.

# REPORT FROM AMERICA

By Dr. John E. Owen

THE threshold of a new decade that has already come to be described as "The Roaring Sixties" finds the United States in a mood of expectant expansion in almost all phases of its national life. For the last three or four years the American people have been supplied with numerous optimistic reports, facts, and figures that herald an era of unprecedented boom in population, leisure time, educational opportunities, and economic output. Economists, statisticians, and social scientists are almost unanimously agreed that the coming ten years will be marked by great domestic changes occasioned by national growth.

The full implications of the coming developments have probably not been grasped as yet by most Americans, but there is perhaps a greater awareness than at any time since the end of World War II that the future will be appreciably different from the past. Business corporations are currently outdoing each other in placing before the public glowing images of the consumer benefits in store as a result of large-scale industrial research, and every big circulation magazine carries enticing advertisements of new material wonders to come, ranging from labour-saving devices for the housewife to new gadgets for the family car.

But several public figures and religious leaders have expressed anxiety over the moral effects of such material luxury. The present high level of prosperity and the sensate values it inculcates have been blamed for the recent television scandals. Senator Kennedy has spoken out against the "slow corrosion of luxury" and the Governor of California has deplored America's "chromium-plated materialism."

Several other observers were disturbed not merely by the disclosures of organised dishonesty in the TV programmes but by the lack of public reaction to the situation. It would be hard to claim that any great wave of moral indignation swept the nation or that any public conscience made its voice heard. The typical reaction, as far as could be ascertained in several sections of the country recently visited by this writer, was one of complacent indifference. Senator Hubert Humphrey, a Democratic contender for the Presidential nomination, has claimed, with reason, that America needs a sense of dedication. But perhaps this is unreasonable to expect of a people who for the last fifteen years have enjoyed an almost unbroken era of rising prosperity.

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Interest in the coming elections continues to rise. To many people it would seem that Mr. Nixon's way to the White House is unobstructed. On the other hand, undercurrent factors may be operative between now and November that would render any confident prediction unfeasible. But the withdrawal of Mr. Nelson Rockefeller leaves Mr. Nixon as an almost undisputed Republican candidate who can claim eight years of preparation for the Presidency in his role as Vice-President. Many liberals and intellectuals regard Mr. Nixon with distaste and see him primarily as a spokesman for the conservative business interests with whose backing he was enabled to enter politics. The liberals also remember what many of their fellow-countrymen have apparently forgotten or chosen to ignore, namely, that Mr. Nixon's early political life was characterised by a ruthless attack upon his liberal Democratic opponents whom he indiscriminately classed as supporters of Communism.

At the time of writing (mid-January), three Democratic senators have announced their candidacy for the nomination. Whether any one of them can claim sufficient nation-wide support to contend strongly against Mr. Nixon is problematical. Mr. Kennedy is a Roman Catholic and has the additional handicap of an extremely boyish appearance. Senator Humphrey is considered too liberal for the race-conscious South, and Senator Morse of Oregon has antagonised various groups in the nation in addition to changing his political allegiance several times. Mr. Adlai Stevenson is the greatest intellect in his party, but he has the drawback of two successive defeats and he is an intellectual. Whether the American people desire an intellectual in the White House is doubtful.

Mr. Nixon will have behind him the financial resources of the business world and the help of the advertising mass-media ("Madison Avenue") at his disposal, and, unless unforeseen changes occur in foreign relations, the potent campaign issues of "Peace" and "Prosperity" will be his. The public image of Mr. Eisenhower as a popular hero and effective leader has been enhanced since the death of Mr. Foster Dulles. At this date, the President's successful overseas tour and the forthcoming Summit Conference render it difficult for the Democrats to attack the administration's foreign policy.

On the home front, the ending of the longest and costliest steel strike in U.S. history has served to reveal anew the economic power-struggle which in America is so much more naked and open than in Britain. It has also brought home to many workers and consumers the uncomfortable realisation that almost everything in America is getting too big, and that the triumvirate of Big Business, Big Labour, and Big Government exerts a power over the lives of individuals that would have been inconceivable in the pre-New Deal days of Roosevelt. The Democrats have charged that a secret agreement between the unions and management to support Nixon's campaign in return for labour support of Mr. Nixon and the employers' pledge to withhold an increase in steel prices until after the election lay behind the settlement. This may or may not be true, but it is indicative of the extent to which decisions affecting the welfare of millions are becoming more and more centralised in an age of political and industrial monoliths.

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To turn to another realm, intellectuals in America have been alarmed for the last decade over a tendency towards mass-conformity in thought, values, and behaviour. The rise of a mass-culture may, it is feared, result in a stifling of individuality and an extolling of the low level of average mediocrity. A "cult of the average" in education has been partly blamed for this. On the other hand, one hopeful sign in the last three years has been a growing respect for intellect. Soviet success in outer space has led to the recognition that America's survival depends not upon brawn, colour TV or luxury cars, but on the brain-worker and his trained intellectual power. It is the gifted youth in the secondary schools and colleges who is being sought after and encouraged, and it is becoming less of a stigma to be considered an "egghead."

Publishers report that 1959 was a record year and they expect sales of books to be even higher in 1960. Significantly, there has been a marked rise in the demand for serious "paperback" books of non-fiction. College and university enrolments are expected to double by 1970, as is the demand for university teachers. Whether U.S. universities can accommodate the anticipated hordes of degree-seekers and still maintain scholastic standards is perhaps the greatest problem facing higher education today. One-third of U.S. secondary-school matriculants go on to some form of higher education, about ten times the U.K. ratio. America's adult education movement is also flourishing, with an estimated 35 million people being reached by it. Official reports put the total membership of all religious bodies at 109.5 millions; of this total, the Protestants claim over 61 millions and the Catholics almost 40 millions.

The extensive problems of the coming decade in urban growth, leisure, housing, mental health, marital stability, crime, and race relations all reflect a culture undergoing expansion and rapid transition. One hopeful sign is the growing awareness of these problems and the rise of dedicated community efforts to alleviate them. Another sign of promise is that, regardless of what the 1960's may bring or who the next U.S. President will be, America is aware of her obligations to her European allies. Her days of isolationism are over, permanently.

# PURE RELIGION

**Charles Easton**

PURE RELIGION awakes an immediate response in the human heart because the urge of our human nature is towards perfection. Yet immediately we draw back. Might not pure religion divorce us from everyday life as we suppose pure science and pure art take men away from practical affairs? This natural hesitation stands in the way of religious progress. It begs us down just when we feel the impulse to rise more surely towards God.

We need not fear the analogies of pure science and pure art which raise this doubt in our minds. In fact they point to the purity of motive which is the heart of pure religion. Pure science is knowledge for its own sake and not for immediate commercial application. Pure art is the joy of form without the intention of using it to sell soap. Pure religion is the love of God for His own sake without thought of reward or of result.

Progress towards this purity of love does not mean that we are cut off from the everyday world. Indeed we are drawn more fully into its service for our love of God spills over into selfless concern for all the creatures of His love. Pure religion ministers to the needs of life purely. It serves for love's sake only and no longer to salve an uneasy conscience or to win approval of the Most High. The more selfless is our love of God the more selflessly and fully shall we love our fellow men.

With such hesitations cleared from our path we can make some progress in our religious life. Religion that has settled into a weekly routine of worship and an automatic assent to the principles of free religion is religion on a dead level. Like any other skill or interest it slowly dies of monotony. People are often sorry to think they have mainly finished with the stimulating task of formulating a religious philosophy. They have but completed a stage in their religious experience. They are ready to proceed towards the ideal of pure religion, an increasing experience that will require their constant effort until their life's end.

In the early stages of our lifetime's movement towards purity of religious motive, we have to grow out of our earlier religious attitudes. In the early days of the religious life it is natural to find our religious sentiments closely connected with a familiar church building, or even with the presence of a well-loved preacher. Our religion is purer when we are able to worship with a full heart anywhere and at any time. We rightly value the fellowship of our religious community, but would we turn out on a cold night purely for the worship of God, knowing we should be among strangers? Is our fellowship purely the response of our spirit to the Eternal Spirit, or does there sometimes creep into our hearts a hint of superiority that we are fulfilling a duty that other people should be doing also? Everyone is drawn to the idea of pure religion. These attitudes stand in its way and one act of mental renunciation is no degree disposes of them for good.

Do we go to church because it does something to us? Many people judge a church by the warm cosy emotion it renews in them each Sunday. The rational religious who look askance at pure emotion still ask for a similar satisfaction in hearing each week an exposition of how reasonable their own beliefs are, and how unreasonable are other people's. This renewed mental superiority is as much of a cloud across the image of pure religion as emotion sought for the comfort it affords. Pure religion is independent of rational belief or religious emotion. It is concerned neither with niceties of theological formulae nor with the warm assurance of what we call the presence of God. These remain in the background of consciousness. Pure religion is concerned to offer to God, with as pure a heart as may be, the pure adoration of a human spirit. It does not ask to know or to feel what we sometimes call "the presence of God". That these mental and emotional assurances come from time to time, we all know. Pure religion does not ask for them. It does not expect them. Above all it is unconcerned when for long they do not appear. Pure religion is happy to adore God, to give thanks for his sustaining life, and to rejoice in the spiritual joys which have mingled every day with common living.

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# NEWS FROM EUROPE

**Berlin.**—On the initiative of Herr Kürschner an attempt was made in 1949 to form a Unitarian group in Berlin with the cooperation of the Rev. Edwin C. Broome (an American Unitarian), who at that time was head of the Department of Religious Affairs at the Berlin headquarters of the American Army. This first effort failed, but a year later the American Unitarian Service Committee stepped in with the result that a Unitarian Society was founded which now, ten years later, has 150 members with Herr Kürschner as the religious leader and organiser.

The Society is recognised officially as a religious community, but unlike the other churches receives no State subsidy payable out of the ecclesiastical tax which the vast majority of Berlin's inhabitants pay as a matter of course. This means in effect that, in addition to paying the normal State tax from which they get no benefit, the members of the Unitarian Society have to be responsible financially for their own organisation. Some of them inevitably find that it is a strain to do this. Certain other religious organisations which do not benefit from the State subsidies are in the same position as the Unitarians, but in most cases they are liberally supported by parent bodies outside Germany.

Despite these financial difficulties the Unitarian Society has been able to make substantial progress during the past nine years. Its religious services, held in the fine Quaker Centre in Berlin, are well attended and there is a Unitarian Club which promotes fellowship. Furthermore its influence is greater than its modest numerical membership would suggest.

Contacts have been made with Unitarians in England and America, largely through the I.A.R.F. At different times, especially during the holiday season, the society has been visited by such well-known Unitarians and religious liberals as Dr. F. Buri of Switzerland, Dr. S. van der Woude of Holland and the Rev. Ed Cahill of the U.S.A. The Rev. E. C. Broome, on a return visit to Berlin, conducted a service in German and the Society regularly receives Unitarian literature and published sermons, especially from America. Such contacts have helped to reduce the Society's sense of isolation.

The Society's position is not an easy one in the established religious setting of West Berlin, but progress is being made. Indeed there have been theological students who have shown themselves willing to become Unitarian ministers to the group, but it has not been possible to offer them appointments owing to the financial difficulties.

Berlin, of course, is one of the nerve-centres in the world at large and the Society feels that it has an important part to play in the field of Unitarian witness. Its key position is well recognised by the I.A.R.F. and Herr Kürschner was able to meet the latter's Executive Committee last summer in Frankfurt. His encounter with them gave him much encouragement. On his return to Berlin he had the pleasant duty of conducting his first marriage in the new Society for two young people who both have appointments at Berlin University.

**Switzerland.**—"Le Protestant" is probably the most widely known journal expressing liberal Protestant views on the Continent. Published in French in Geneva, it is widely circulated outside Switzerland and keeps a watchful eye on all the contemporary trends among Protestants in Europe, never failing to express with dignity and courage the liberal and modernist point of view in religious matters.

Its chief editor, the Rev. Robert Stubler and his two collaborateurs, the Rev. André Bouvier and Dr. Henry Babel, are very well known to those interested in our international concerns. All three of them are scholarly and highly gifted men, as well as being impressive orators in the best French tradition. This tradition of oratory still remains more important in the countries where French is spoken than is perhaps the case here. At any rate "Le Protestant" has a highly gifted editorial staff.

This year the paper is to lose the services of a person not widely known outside Switzerland and who, for the past 12 years, has occupied a key-place in its office, as administrator, secretary and translator—the Swiss counterpart of our own Mr. Binsley at the office of The Inquirer. She is Mademoiselle Moulin, a teacher by profession and, in her time, a courageous advocate of progressive methods in education. Now well into her 80's, she feels that she must at last retire and the current issue of "Le Protestant" pays her a grateful tribute for her eminently practical and unfailingly valuable services over the past 12 years.

The departure of Mlle. Moulin has made changes necessary in the administration of the paper, which will henceforth be published under the general management of the Geneva section of the Swiss Union for Liberal Christianity. The editorial direction of the paper will remain as before.

# COMMENTARY

By Tom Wardle

### Improving upon nature

Conservative Protestant theologians of the western world have hardly got themselves adjusted to Darwinism before along comes Professor P. B. Medawar with his argument about "improving upon nature" (BBC Reith Lecture, *Listener*, December 24, 1959). Recourse to "natural law" has been the great stand-by of liberal theologians ever since the publication of the *Origin of Species*. It has long since become an unstable stand-by, but it required Prof. Medawar in his exact and measured manner to dispose of it altogether: "If (someone) were to say that this course of action or inaction was the life that was authorised by Nature; that this was the life Nature provided for and intended us to lead: then I should tell him that he had no proper conception of Nature".

Such improvements that we can make upon nature, from genetic modification to electronic calculators, do of course depend upon the human brain, which, as Prof. Medawar asserted, makes possible a different and additional system of heredity from that enjoyed by animals, including man; what he describes with the lovely rotund word, *exosomatic*. And the brain is part of Nature, so we do not get away from the instrumentality of Nature, though the freedom which the mind enjoys introduces non-natural elements like choice and decision which have to be accounted for in other ways.

Dr. A. C. Bouquet, the famous comparative theologian of Cambridge, had an interesting letter in *The Listener* following on Prof. Medawar's last talk. There has often been too great a readiness to worship Nature, he says, and to deify the life-force; but the life-force is not the same as God, "but proceeds from God, who delegates to it a measure of spontaneity, and this delegated freedom runs through all its forms and expressions. Hence it is finite, fallible, and capable of blunders and carelessness".

Dr. Bouquet goes on to say that there is a problem not only of evil, but also of "good" which includes the urge to improvement of which Prof. Medawar speaks.

### Africa Year

It begins to look as though people of all persuasions are recognising 1960 as Africa Year. Seven territories are to achieve independence during the year and there will be important constitutional advances in many other areas. The effect of these changes will be felt not only in the territories themselves, but in South Africa, where there is already an important dissension among white nationalists; in remaining colonial countries where movements for emancipation will receive a colossal impetus; in Egypt where the bid for Arab leadership of the Continent will receive a set-back; and in the United Nations where the Afro-Asian group will be significantly strengthened.

The Pan-African movement looks from some angles to have sinister features, the formation of a new bloc further to torment the world. But it will probably not get very far. It is compounded of Dr. Kwame Nkrumah's ambitions and the present insecurity of certain ex-colonial states. As time goes on and the new territories feel their feet there will be less enthusiasm for combines.

One thing seems clear however; there is no desire for Africa to become committed to one or other of the two world power-blocs. Feeling against the Sahara atom-test has been running high, and there is no more love of Moscow than there is of Washington.

We may be thankful that African nations have so far played a balancing role in the United Nations. There is probably more wide-spread goodwill towards Africa in Britain today than ever before. Certain key problems remain to be dealt with, not least that of Central Africa, but there are signs that in 1960 mutual co-operation and appreciation between European and African will be strengthened, to the benefit of both and the greater harmony of the world.

### Unitarian centenaries

Has there always been this Unitarian passion for historical commemoration? We are in the middle now of the centenary of the twenty-five or so golden years of Unitarianism in the 1800's. There are church and association anniversaries all over the place. The latest is the hundredth birthday of the East Cheshire Union, which was born in 1859. How is it to be marked for posterity? By the publication of a history!

Some of the most vigorous Unitarian causes in the country were nurtured by the Union and the story of their founding is told in that careful and readable prose which makes Principal Kenworthy's histories such a pleasure to have and to recommend. Perhaps we have a duty to see to it that the progress of our Movement is documented in this way; but for a centenary something more is required. When shall we have an anniversary that is marked by a declaration not only of what we have done, but of what we intend to do? Whenever shall we distinguish a notable Unitarian occasion by achieving sufficient inward unity to be able collectively to publish a ringing declaration of Unitarian hope and challenge to our society?

1859 onwards was a bold outgoing period for Unitarianism in East Cheshire, and something of its excitement is caught in this pamphlet. At the beginning of the essay, Principal Kenworthy writes of the phenomenon of growth and decline followed by fresh growth which typifies the fortunes of Unitarianism in Britain. That this is an accurate interpretation of the past I have no doubt, but that it gives a clue to the present I am not so sure. It is often argued that this cyclical pattern in the past points to recovery in the future. The writer does not argue this here, but we ought to beware of it as a deduction. Unitarian recovery will be secured by clear thinking, hard work and the re-discovery of liberal piety, not by the "forces" of history.

As the new East Cheshire Union secretary writes of the glorious nineteenth-century missionism: "How I would like to see some of that same zeal today in an attempt to establish new churches in the area!" The pamphlet at 1s. 9d. (post 3d.) is obtainable from the Secretary, Rev. Derek Smith, 64, Stamford Road, Mossley, Manchester. Title: "Richly Poured."

### Items

*The provocative Bishop of Southwark and the World Council of Churches have been quick off the mark in calling on their respective clergy to condemn the fresh outbreak of anti-semitism. Unitarian ministers will probably need no prodding, but there is just time for a resolution on the matter to be submitted for consideration at the Public Questions session of the G.A. annual meetings.

*Danilo Dolci, "the Gandhi of Sicily", will be visiting Britain shortly. His story is an inspiring one. Children and congregations ought to know about him. Watch the papers for his meetings and the libraries for his book.

*The Fall-Out shelter has arrived. Exhibited by the American Institute of Decorators, it has contemporary décor, a chemical lavatory and a 28-year calendar. It can double as a guest room. The Institute offers no advice as to how to position it so that it comes within a Fall-Out area.

*What can one say at the loss of Albert Camus? That he kept alive a vital human integrity for a shattered generation of post-war intellectuals? That he was a prophet of desperate honesty, fierce compassion, huge sorrow? When I read his novel, *The Outsider* (L'Etranger) I was moved to the depths. This terrible, sweet despair, like Ecclesiastes or Jeremiah. He died in a motor accident, a typically futile, contemporary death. Though he wrote of futility, he pointed magnificently beyond it. Let Jaspers speak his epitaph: "Through the tragic, something different speaks to us, something that is no longer tragic."

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Scarborough.—On three successive Sundays recently, in response to an invitation from the Editor, the Minister contributed articles—"What is Religion?", "The Peril of the Mass Mind" and "Science and Religion"—to the local evening paper. A lively correspondence followed, also many enquiries about Unitarianism and invitations to speak to the Church of England Men's Society, the local Rotary Club and the Free Church Fraternal. The Free Church Fraternal is supporting a request to the local Borough Librarian that *The Inquirer* be placed in the Reading Room (probably for the first time).

# A NOTABLE UNITARIAN

By John Rowland

THE year 1959 brought a centenary which seems to have gone well-nigh if not entirely unnoticed in Unitarian circles; and, even though the year is now over, it seems a pity not to devote a little space to it. A booklet published by Messrs. Tate and Lyle, the famous sugar firm, at the end of 1959 is entitled *Henry Tate Centenary: One Hundred Years of Sugar*, and draws attention to the fact that it was in 1859 that Henry Tate entered the sugar refining industry.

Among modern Unitarians there cannot be many who have not at some stage in their career made use of the Tate Library at Manchester College, Oxford or visited the Tate Gallery in London. Yet one wonders how many people realise that both these institutions owe their origin to the generosity of Sir Henry Tate? Indeed, he also gave some £20,000 to Liverpool University to cover the cost of a library block there, and paid for several free libraries in South London; his widow built and endowed in his name the Tate Library at the Bedford College for Women, one of the constituent colleges in the University of London.

This emphasis on scholarship and education was quite typical—though there were in his lifetime also gifts to hospitals, training colleges, and other bodies.

Sir Henry Tate, in fact, was a very notable figure in the educational world of his day, as well as in many other worlds. And (as his several gifts to the Unitarian College at Manchester and Manchester College, Oxford, would suggest) he was a lifelong Unitarian.

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He was a son of the manse, born in 1819. His father was the Rev. William Tate, who ministered at Chorley in Lancashire, also running a private school there, where his son was educated.

Henry left school at the age of thirteen, and started work with an elder brother, who was a grocer in Liverpool. Seven years later, at the age of twenty, Henry took over a grocery business of his own, and soon he was the proud owner of several shops on Merseyside. He found that he could do better with these shops, and give his customers better value for their money, by centralised buying; it was probably in pursuit of this that in 1859 he became a partner in the firm of John Wright & Co., who owned a sugar refinery in Manesty Lane, Liverpool. Soon other refineries were started; and in 1869 Henry Tate bought out John Wright, thus becoming the sole owner of the business.

He then disposed of his retail shops, deciding in future to give all his energy to the refining of sugar.

Even with the enormous growth of the business from that day to this, and the amalgamation with the firm of Abram Lyle & Sons in 1921, the Company has still remained to some extent a family affair. Henry's grandson became President of the Company in 1954 and members of the fifth and sixth generations are still on the Board of Directors.

Henry Tate, then, was a combination of great business man, family man, and philanthropist—something perhaps in his generation typical of many of the great Unitarian families. Mention has already been made of his gifts to Unitarian education, to hospitals, and to art. The Tate Library at Oxford was based on a donation of £10,000 from him; he also gave £5,000 to promote and encourage the theory and art of preaching there. The Tate Gallery, built on the North Bank of the Thames at Millbank, cost between £150,000 and £160,000 (no mean sum in 1897 !), and he also added to this his own valuable collection of pictures.

Before this he had retired from the active management of the business, and devoted himself to his philanthropic activities. He was a J.P., he served as a Liberal Member of the Liverpool City Council; in 1891 Liverpool made him a Freeman of the City; in 1898 he was created a baronet. In 1899 he died at the age of eighty, honoured and respected wherever known.

Much of this will be familiar ground to the older generation; but to the younger ones it may well be fresh. Unitarianism has never been a backward-looking movement; yet it is good, from time to time, to devote a little time to our great predecessors. Certainly, among the great Unitarians of the nineteenth century, Sir Henry Tate must rank as one of the greatest.

# G.A. 1960 MEETINGS

LONDON is the venue for the G.A., 1960 annual meetings and a welcome feature will be that quite a number of auxiliary meetings will be held either in the new Martineau Hall or the Lindsey Room at headquarters. This will give many provincial Unitarians an opportunity of seeing the new Essex Hall for the first time.

Essex Church, Kensington, is where we will gather for both the informal reception and the anniversary service on the opening day, Tuesday, April 19th. Preacher at this service comes to us from across the Atlantic. He is Dr. Dana Greeley, President of the American Unitarian Association. The Rev. C. H. Bartlett, soon to be inducted to Cross Street Chapel, Manchester, will conduct this service. As usual at 2.30 p.m. on the opening day the Sunday School Association will meet. This time though at Martineau Hall.

For the annual business meeting on Wednesday, April 20th, at 10 a.m., ministers and delegates will go to Conway Hall, Red Lion Square. First business here will be to install the new President, Mr. A. W. Blake, active layman from the West Country, member of Lewins Mead meeting. Rev. J. Harry Smith (Gee Cross) is to be nominated for the Vice-Presidency. Resolutions for the agenda of this meeting must reach the Secretary's office not later than *5th March*. An event of special interest on the Wednesday will be the evening session. It will be held at Conway Hall and at it "Public Questions" are to be discussed. Churches have been invited to submit resolutions.

Thursday is again a very crowded day. It will open at 10 a.m. with the communion service in the Martineau Hall with Rev. S. H. Bertles conducting. The service will be followed at 11.15 a.m. by the Essex Hall Lecture to be given this year by our own Rev. S. P. Whitehouse of Dukinfield. In the afternoon we shall go our separate ways. The Women's League members will meet at 2 p.m. at Conway Hall. At the same hour ministers will assemble in the Martineau Hall and the Lay Preachers in the Lindsey Room in the same building. At 4.30 p.m. the Social Service Department will meet in the Martineau Hall and its recent report on "World Tensions" will be presented for discussion. In the Lindsey Room at this same time the Temperance Society will meet. In the evening, there will be meetings for both Young People and Welsh Unitarians.

Friday morning will find Dr. Dana Greeley on the platform at Martineau Hall. This time to speak to us on "Revival of Liberalism all over the world". The concluding devotional address will be from Rev. J. Marles Thomas who was to have given this last year, but who was unfortunately prevented from attending at the last moment.

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Briefly, these are the main features of the 1960 meetings. Forms for ministers and delegates have been despatched already. They should be returned to Essex Hall not later than 5th March and it is requested that a guinea be paid for each minister and delegate attending. Congregations are urged where possible to meet at least the travelling expenses of their ministers because of the great value of their participation in the meetings. Those for whom accommodation is to be reserved in University hostels are asked to state clearly on their forms if they wish to have evening meals served on the Wednesday and Thursday evenings. These can be provided at a cost of 5/- each evening. Money though should NOT be sent in advance for meals.

Handbooks will be issued shortly giving further details. Further information will also be given in these columns about the various speakers as the full programme is completed. Meantime please note the date of the meetings April 19th-22nd, and the final date for the forms and resolutions—March 5th.

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**Bembridge.**—During the first week in January the schoolroom at Congre Unitarian Church was used as the depot for the collection of clothing for the Refugees by the W.V.S.

A special service was held at the church on January 3rd, when the minister (Rev. Sidney Spencer) spoke on "Ourselves and the Refugees", emphasising the responsibility which the power to help brings with it. A collection for the Refugee Year Central Fund amounted to £6.

# Correspondence

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## "Hymns of Worship": Revision

Sir: The Council of the General Assembly has appointed an Editorial Committee of seven to prepare a fresh hymnal to take the place of *Hymns of Worship* when the present stock is exhausted. *Provisionally*, for reasons of economy, etc., the Council suggests that 500 hymns (140 less than the present book) should be ample for congregational use.

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To assist the Committee to reach a result corresponding with the general needs of our churches it is open to any congregation or individual to send me (preferably before the end of March) lists, short or long, of possible eliminations and/or desirable additions. Final decisions must rest with the Committee, but all suggestions will be carefully considered on their merits

Yours, Mortimer Rowe,
*Essex Hall, W.C.2* *Secretary of the Committee*

Sir: As one who is very anxious that our new hymn book shall be more—and not less Unitarian, I am against introducing hymns that contain Trinitarian ideas.

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*Essex Hall.* Yours, John Kirby.

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Sir: Gladys B. Chadwick-Rider in your issue of 16th January calls for more active participation in the services, particularly by older members. If by this she means louder hymn singing she little knows what she may be letting some congregations in for.

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N.W.11. Yours, etc., R. M. Anthony.

## Why Not?

Sir: It is difficult to understand what Mr. Goire is carping at in the appeal of Rev. Elspeth Vallance for funds for the Unitarian Peace Fellowship. As a group we are concerned to prevent war, for it will be impossible to patch up any semblance of humanity who might escape death. The way to peace is by avoiding policies which will inevitably increase mutual suspicion. Our peace group exists to examine this question and so arrive at the most rational answer, whatever it may be. Why not help us?

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(continued from page 423)

But is so pure a religion sufficient for the everyday needs of ordinary men and women? How can it be otherwise when God is the fulfilment of our every need? When joy is too deep for words our heart is poured out in thanksgiving. In anxiety and fear our mind is stayed upon the thought of God. In face of death we know we are now and for ever secure in the Eternal Being of God. Faced with the needs of the world, our hearts overflow with the love of God to give what help lies within our power.

To set out the main stages of progress towards pure religion is a simple task. Our hearts that must follow them are complex. Our hearts must be purified from the claims of self before we can offer to God a selfless love. Yet nothing is impossible to Love. "Though weary, it is not tired; though pressed, it is not straightened; though alarmed, it is not confounded, but as a lively flame and burning torch it forces its way upwards, and securely passes through all."

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**Social Service Department.**—The Social Service Department met under the Chairmanship of Rev. P. C. Whitman on January 18th at Essex Hall. It was reported that over forty churches had made application for copies of the Department's report on "World Tensions". Two conferences to discuss it were planned. The first would be at Swansea on January 30th when Mr. Fred Dolley, C.B.E., of Welwyn Garden City Unitarian Fellowship and an authority on colonial problems, would be the speaker. This conference was being organised in association with the S.E. Wales District Association. The second conference planned for February 26th-28th would take the form of a residential week-end and would be under the joint auspices of the Department and the Young People's League. The hostel of the National Association of Mixed Boys and Girls Club, Devonshire Street, London, N.W.1. had been booked. The week-end programme included an opening address by Rev. Arthur Peacock, two lectures by Mr. Fred Dolley, one dealing with the Challenge of Asia and Africa, and the other with Race Relations in the Commonwealth, and a further address on Nuclear Disarmament by Mr. George Lowthian. Other items in the week-end programme will include a service to be conducted by Rev. Keith Truscher, a visit to South Africa House and a film show dealing with life in Asia and Africa. The conference secretary is Miss Maureen Waddington, 47, Colin Deep Lane, London, N.W.9. It is hoped to organise other district conferences.

In view of interest aroused already in this report it was decided to devote the time of the Department's annual meeting to this. A speaker will introduce the report and discussion will be invited. The annual meeting will be held at Mortimer Hall on Thursday, April 21st, at 4.30 p.m.

Another important matter considered was the proposed study into the workings of the 1944 Education Act so far as it relates to the problem of religious instruction and the daily act of worship. The concern of the Department will be to discover something of what teachers who are Unitarians have experienced, problems it occasions to parents whose children are Unitarian scholars, and what young people who are Unitarians and who have lately left school think about it. A questionnaire is being drawn up and will be circulated in due course to churches. This project is being carried through in association with the Religious Education Department.

The Department learned with pleasure that its Treasurer, Mr. Geo. Lowthian, M.B.E., had been appointed to serve on the Government Commission studying employment problems in H.M. Prisons.

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## Clifford Bunnett

All connected with Stand Chapel and School mourn the loss of their Caretaker, Mr. Clifford Bunnett, who died on January 12th at the age of 55 after a prolonged illness. A life long member, he resided in Chapel House in 1938 and served the Congregation as Caretaker for twenty-one years. In his younger days he resided and climbed in Derbyshire as a companion of the then Minister, the Rev. W. Priestly Phillips, and took an active part in many congregational activities, including the former Cricket Team, the Badminton Club, the Chapel Choir and a Male Voice Choir. He had a pleasing tenor voice, a dry humour which he retained to the end, a cheerful disposition and a readiness to help at all times. As much part of Stand as the Chapel Hall which he rebuilt each Sunday, he had many friends of long standing. The Congregation feels the loss of a loyal and trustworthy friend, and extends a deep sympathy to his widow and daughter. Interment on January 16th in the Chapel Yard he knew so well followed a service attended by Officers of the Chapel and School, representatives of the many Stand societies, and numerous relatives and friends.

# THE CALENDAR OF THE CHURCHES

## SUNDAY, JANUARY 31st, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6.30, Rev. W. B. Tennyson

ABERYSTWYTH, New Street Meeting House, 11, Mr. V. Hewyn Nicholas

ALTRINCHAM, Dunham Road Chapel, 11, Rev. S. Atkinson, 6.30, Mr. H. Rawsthorne

ARDWICK, Unitarian Church, Edensor Road, 11.15 and 3, Rev. E. Gill

ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer

BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armitt

BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan

BELFAST, Church for Humanity, Unitarian Church, 11, Rev. E. H. Morton

BELFAST, Fisherwick Church, High Street, 11, Rev. [illegible]

BIRKENHEAD, Oxton Church, Borough Road, 6.30 (Offertory ?) Supply

BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Clement Tyrrell

BIRMINGHAM, Unitarian Church, Church and Mont Saint Hilaire, Small Heath, 6.30, Rev. Joyce Blackmore

BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. Wise

BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Rev. Frank Lowe

BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirley Price, 6.30, Rev. Bernard Gill

BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arnold J. Long

BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Lawrence Hussey

BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Harry Rees

BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redman

BRADFORD, Bowling Avenue, 3.15, Supply

BRADFORD, Town Street, 10.45 and 6.30, Rev. Frank A. Hedges

BRIGHOUSE, Clare Church, Bramley Street, 2, Sunday School, 6.30, Rev. Wm. Millar

BRISTOL, Unitarian Chapel, 11, Rev. G. Baumber Jones

BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. E. Hewes

BRISTOL, Oakfield Road, 11, Rev. A. E. Hewes, 6.30, Mr. E. L. Nicholson

BURY, Bank Street, 11 and 6.30, Rev. F. H. Hunt

CAMBRIDGE, Emmanuel Church, Emmanuel Road, 11 and 6, Rev. H. Stanyon Cornish

CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Andrew Wright

CHESTER, The Church of the Great Commission, Hamilton Hill, 3, Mrs. Jessie Rees

CHESTERFIELD, Stonegall Unitarian Church, Royal Hill, 11, Sunday School, 6.30, Rev. Keith M. Grimes

CHIPPING, Minister Berry's Chapel, Tribby Street, 11, Rev. E. H. Storer, 6.30, Miss Wright

CHORLEY, Elder Yard Church, 10.45 and 6.30, Supply

CONGLETON, Ashtown, 10.45 and 6.30, Rev. Kenneth Twiss

COTTINGHAM, Great Meeting House, Richland Road, 11 and 6.30, Rev. E. H. Morton

CROSS, Free Christian Church, Beech Street, 6.30, Supply

CROSSENS, Unitarian Church, Meeting Street, 11 and 6.30, Mrs. M. E. Bevan

CROSTON, Free Christian Church, Friends Road, 11, Rev. J. P. Clews

DARWEN, Willow Street Chapel, 11, Children's Church, 6.30, Rev. F. Cowen

DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply

DEVIZES, Old Meeting House, 10.45, Rev. Ruth Tracy

DEWSBURY, Free Church, Half Moon, 11 and 6.30, Rev. Ansel J. Fenney

DIDSBURY, Ashton Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Percy C. Wilkinson

DORKING, Gaddard's Green, West, 11.30 and 7.30, Rev. E. Symes Shaw

DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kenyon

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wintersgill

DUNDEE, Unitarian Church, 23, Commercial Road, 11, Rev. G. D. Perris

EASTBOURNE, St. Mark's Church, Carlisle Terrace, 11 and 6.30, Rev. Bryan Pearson

EDGE, George's Chapel, South Street, 6.30, Rev. Dr. F. H. Hankinson

EDINBURGH, Old Church, 11 and 6.30, Rev. J. Hunter Smith

GLASGOW, St. Vincent Place, Unitarian Church, 11, Rev. Agar Brierley

GLOSSOP, Meadow Street, 2, Sunday School, 10.45 and 6.30, Rev. W. E. Chilvers

GOSPORT, Brune Street, 3, Rev. Anne M. Grant

GREENOCK, Union Street Church, 11.15, Mr. A. G. Tennent

HALIFAX, Ebenezer Church, Ebenezer Street, 10.45 and 6.30, Rev. G. J. Pilling

HARROW, Northgate End, 10.45, Rev. Pierre Wardell

HASLEY, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Dennis Hilton

HASLINGDEN, Grane Meeting, Helme Lane, 11 and 6, Rev. E. A. Davies

HASLINGDEN, Unitarian Church, Deardengate, 6.30, Rev. J. Hamilton Hall

HEREFORD, Hopebrook Street, 6, Rev. Pierre Wardell

HILL, Park Street Church (Unitarian), 6.30, Rev. Bernard Rees

HINDLEY, Market Place, Unitarian Church, 6.30, Rev. T. H. Wilkinson

HUDDERSFIELD, New Meeting House, 11, Rev. Dennis W. Hill, 6.30, Mr. Dennis Hall

ILKESTON, South Street Chapel, 11 and 6.30, Rev. Antony Smith

LANCASTER, St. Nicholas Street Church, 6.30, Supply

LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Colcutt

LEICESTER, Nethermoor Road, 11, Junior Church, 6.30, Mr. C. V. Wearing

LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Lawrence Redman

LEWES, Westgate Chapel, 11, Rev. D. Harvey

LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. Enniskeen

LIVERPOOL, Renshaw Street Church, 11 and 6.30, Dr. P. H. Hankin

LIVERPOOL, Ullet Road Church, 11, Rev. C. A. Elvin

LIVERPOOL, Toxteth Meeting, Mill Street, 6.30, Rev. J. Enos Morgan

LIVERPOOL, Unitarian Church, 11 and 6.30, Rev. S. E. Dennis

LIVERPOOL, Stanley Road Church, 11, Sunday School, 6.30, Rev. C. A. Elvin

LIVERPOOL, Upper Street, 6.30, Rev. Arthur Underwood

LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. G. Storer

LIVERPOOL, Old Swan, Queens Road, 6, Rev. Walter H. Lewis

LIVERPOOL, Stockbridge Village and Stockbridge Lane Chapel, 6.30, Mr. John Wilson

LIVERPOOL, Stanley Villas Road, 11, Mr. Ken Gaskell

LIVERPOOL, Hope Church, Hope Corner, Hanover Street, Evening Hill Class, 11, Rev. Jessie Blackmore, 6.30, Rev. Clement Tyrrell

LIVERPOOL, Princes Park, Upper Parliament Street, 6.30, Rev. J. Gwynne

LIVERPOOL, Gateacre Chapel, Hagg Lane, 11, Rev. Dennis Hilton Hall, 6.30, Rev. D. P. Hicks

LIVERPOOL, Stanley, New Chapel (St. Church, Chelsea Place, 6.30, Rev. E. E. Gardner (also 11, 1st Sunday in the month)

LIVERPOOL, Princes Hill, 11, Rev. A. W. Vincent

LIVERPOOL, Princes Road, Chapel, 11, Rev. H. E. Grindey

LIVERPOOL, Mount Pleasant, 11 and 6.30, Rev. T. E. Rimmer

LIVERPOOL, Upper Street, 7, Rev. A. W. Rice

LIVERPOOL, Gateacre Chapel, Gate Road, 11, Rev. A. W. Rice

LIVERPOOL, Brunswick Unitarian Church, High Street, 11, Rev. Agnes Grimes

LIVERPOOL, Toxteth Park Unitarian Church, Prince's Road, 11, Rev. Agnes Grimes

LIVERPOOL, Renshaw Street Church, Oxford Street, 6.30, Rev. H. Hankinson

LIVERPOOL, Stanley Road Church, 11, Sunday School, 6.30, Rev. C. A. Elvin

LIVERPOOL, Unitarian Church, Ullet Road, 11, Rev. Agnes Grimes (also 6.30, 1st Sunday in the month)

LONDON, Walk Unitarian Church or Highgate Hill Unitarian Church, 1st and 3rd Sunday, 11, Rev. T. L. Jones

LONDON, Wood Green, Unity Church, Hewitson Road, 6.30, Miss L. M. Hopwood

LYMINGTON, St. Agnes (Assembly), Charming Road, 11, Rev. E. W. Dearden

MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Wynn Jones

MANCHESTER, Unitarian Church, Market Buildings, 6.30, Mrs. Hibbert, Harper

MANCHESTER, Bowdon, Unitarian Church, Church Lane, 6.30, Rev. Dennis C. Dunn

MANCHESTER, Cross Street Chapel, 10.30, Students, 6.30, Mr. R. Sanders

MANCHESTER, Platt Bridge, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Hilton

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Burgess

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Watson

MANCHESTER, Pendleton Unitarian Church Lane, 6.30, Supply

MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College

MANCHESTER, Stockport Street Mission, 6.30, Mr. W. Sweetmore

MANCHESTER, Stand Chapel, Whitefield (Offertory ?) 10.45 and 6.30, Rev. Stanley H. Knight

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Percy M. Brown

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Rusholme, 6.30, Rev. Jesse Gill

MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sweetman

MANSFIELD, Unitarian Hall, 31, Stockport Road, 11 each Sunday

MARKINGTON, Free Christian Church, 6.30, Supply

MIDDLETON, Old Road Chapel, 2.15, Rev. Dennis C. Dunn

NEWCASTLE-UPON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Jesse Dennis

NEWCASTLE (Staffordshire), Belsidine Unitarian Church, 10.30 and 6, Rev. Jessie Mathew

NORTHAMPTON, Kingsley Road Church, 6.30, Mr. Wm. Hanson

NORWICH, Octagon Church, Colegate, 11, Rev. J. A. Kingsley

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gregory Bray

OLDHAM, Unitarian Church, Blanchester Street, 11 and 6.30, Rev. Harold A. Gee

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. W. E. Hopwood

OLDHAM, Manchester College Church, 11.30, The Rev. the Principal

PADIHAM, Nazareth Unitarian Church, Burnley Road, 10.30 and 6, Rev. J. Hargreaves

PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Clement L. Cleaver

PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply

POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dennis

PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. Jesse Dennis

PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stevenson

RAMSGATE, Hope, The Meeting House, 6.30, Rev. Francis Tarry

RAMSGATE, Church of our Father, 10.45 and 6.30, Rev. E. Phillips

READING, Blackwater Street, 10.30 and 6, Rev. F. W. Bath

ROCHDALE, Church of our Father, 10.45 and 6.30, Rev. E. Phillips

ROSS, Ashtown Road, 11, Rev. Jesse Gill

RUSHOLME, Unitarian Church, Wadkinsough, 6.30, Rev. G. W. Pearson

SALFORD (Assembly), 6.30, Mr. H. Rosenwald

SALFORD, Peel Green Chapel, 11, Rev. F. Soulsby

SHEFFIELD, Unity Church, Cemetery Road, 11 and 6.30, Rev. E. D. Davies

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanyer Walker

SHEFFIELD, High Street, Unitarian, 11, Supply

SHEFFIELD, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wentworth

SHEFFIELD, Church of the Saviour, Lowedes Road, 6.30, Rev. Lawrence Redman

SHEFFIELD-ON-SEA, Bramley Road, 6.30, Rev. E. F. Sawtell

SHIPLEY, Portland Street Church, 11 and 6.30, Rev. T. J. Jones

SHREWSBURY, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. H. Blackmore

St. Helens, Cooperative Street, 6.30, Mr. G. Cook

STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Wenmoth (also 11, Second Sunday in the month)

SUTTON, Parkinson Unitarian Church, 11, Rev. C. Stanyer

SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Enos Morgan (also 11, First Sunday in the month)

SWANSEA, Russell Free Christian Meeting House, 11, Rev. L. Enos Morgan

SWINTON, Swinton Hall Road, 6.30, Rev. F. B. Gannett

TAUNTON, Mary St. Chapel, 11, Rev. Wm. Mercer

TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Evans

THORNTON, Unitarian Church, 10.45 and 6, Rev. Jesse Harry

TIVERTON, Gray Church, Manchester Road, 11, Rev. Clement Cleaver

TONBRIDGE, Castle Unitarian Church, 6, Rev. L. Stanyer

WARRINGTON, Unitarian Chapel, High Street, 3.30, Rev. H. Hemming

WATFORD, Friends' House, Church Road (by permission), 7.30, (2nd Sunday in the month) Rev. A. Bennett

WELLINGTON, Memorial Church, Manor Road, 11, Mr. E. Evans, 6.30, Rev. Elmer Jones

WESTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Wintersgill, 2.30, Sunday School

WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Wintersgill

WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jones (also 6.30, First Sunday in the month)

WIGTON, Hemplands, 2.30, Rev. G. W. Pearson

WISBECH, Chapel Row, 10.45 and Street 6.30, Rev. A. B. Stevens

YORK, St. Saviourgate Chapel, 6.30, Mr. G. E. Westerman

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

### ADDRESS

ADDRESS, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grace Cairns

BIRMINGHAM, Unitarian Church, Cornwall Place, C.2.; Unitarian Hall Hour Road, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. W. Evans

PERTH, Welsh Assembly, Unitarian Free Christian Schoolroom, Rev. R. H. Richardson, 102 Duke Street, Southwark, West Assembly

SOUTH, New South Wales, Unitarian Church, 12 Pitmans Street (off College St.) 7.15, Rev. D. W. Simpson, Hon. Telephone 13 [illegible]

Unitarian Fellowship of Australia, 1 Collin Ave., Melbourne, C.1. Minister: Rev. W. Stevenson. Meetings as advertised.

Western Connecticut County, Austin Road, Stamford (Phone 3-5-5, weekly at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. Stevenson

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cameron

TORONTO, Bloor Unitarian Church, 1278 St. Clair Avenue West, 11, Supply

VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. Hunter

### NEW ZEALAND

AUCKLAND, Unitarian Church, Symonds Street, 11 and 7, Mr. H. J. Thorn

WELLINGTON, Unitarian Church, Hawkestone Street, West, Mt. 6-327

### SOUTH AFRICA

CAPE TOWN, Short Street, 11, Sunday School: 3, Service, Rev. Maurice C. Bevan

# Correspondence

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## "Hymns of Worship": Revision

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(continued from page 423)

But is so pure a religion sufficient for the everyday needs of ordinary men and women? How can it be otherwise when God is the fulfilment of our every need? When joy is too deep for words our heart is poured out in thanksgiving. In anxiety and fear our mind is stayed upon the thought of God. In face of death we know we are now and for ever secure in the Eternal Being of God. Faced with the needs of the world, our hearts overflow with the love of God to give what help lies within our power.

To set out the main stages of progress towards pure religion is a simple task. Our hearts that must follow them are complex. Our hearts must be purified from the claims of self before we can offer to God a selfless love. Yet nothing is impossible to Love. "Though weary, it is not tired; though pressed, it is not straightened; though alarmed, it is not confounded, but as a lively flame and burning torch it forces its way upwards, and securely passes through all."

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**Social Service Department.**—The Social Service Department met under the Chairmanship of Rev. P. C. Whitman on January 18th at Essex Hall. It was reported that over forty churches had made application for copies of the Department's report on "World Tensions". Two conferences to discuss it were planned. The first would be at Swansea on January 30th when Mr. Fred Dudley, C.B.E., of Welwyn Garden City Unitarian Fellowship and an authority on colonial problems, would be the speaker. This conference was being organised in association with the S.E. Wales District Association. The second conference planned for February 26th-28th would take the form of a residential week-end and would be under the joint auspices of the Department and the Young People's League. The hostel of the National Association of Mixed Boys and Girls Club, Devonshire Street, London, N.W.1. had been booked. The week-end programme included an opening address by Rev. Arthur Peacock, two lectures by Mr. Fred Dudley, one dealing with the Challenge of Asia and Africa, and the other with Race Relations in the Commonwealth, and a further address on Nuclear Disarmament by Mr. George Lowthian. Other items in the week-end programme will include a service to be conducted by Rev. Keith Treacher, a visit to South Africa House and a film show dealing with life in Asia and Africa. The conference secretary is Miss Maureen Waddington, 47, Colin Deep Lane, London, N.W.9. It is hoped to organise other district conferences.

In view of interest aroused already in this report it was decided to devote the time of the Department's annual meeting to this. A speaker will introduce the report and discussion will be invited. The annual meeting will be held at Mortimer Hall on Thursday, April 21st, at 4.30 p.m.

Another important matter considered was the proposed study into the workings of the 1944 Education Act so far as it relates to the problem of religious instruction and the daily act of worship. The concern of the Department will be to discover something of what teachers who are Unitarians have experienced, problems it occasions to parents whose children are Unitarian scholars, and what young people who are Unitarians and who have lately left school think about it. A questionnaire is being drawn up and will be circulated in due course to churches. This project is being carried through in association with the Religious Education Department.

The Department learned with pleasure that its Treasurer, Mr. Geo. Lowthian, M.B.E., had been appointed to serve on the Government Commission studying employment problems in H.M. Prisons.

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## Clifford Bennett

All connected with Stand Chapel and School mourn the loss of their Caretaker, Mr. Clifford Bennett, who died on January 12th at the age of 55 after a prolonged illness. A life long member, he worked in Chapel House in 1938 and served the Congregation as Caretaker for twenty-one years. In his younger days he excelled and distinguished himself in Bodybuilding as a competitor of the then Mr. Universe, the Rev. W. Priestly Phillips, and took an active part in many congregational activities, including the former Cricket Team, the Badminton Club, the Chapel Choir and a Male Voice Choir. He had a pleasing tenor voice, a dry humour which he retained to the end, a cheerful disposition and a readiness to help at all times. As much part of Stand as the Chapel hall which he toiled each Sunday, he had many friends of long standing. The Congregation feels the loss of a loyal and trustworthy friend, and extends a deep sympathy to his widow and daughter. Interment on January 16th in the Chapel Yard he knew so well followed a service attended by Officers of the Chapel and School, representatives of the many Stand societies, and numerous members and friends.

# THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 31st, 1960

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**Oberammergau Passion**

Four VACANCIES, OBERAMMERGAU PASSION PLAY and AUSTRIA (June 23-July 6) ; FLORENCE and RAPALLO by Air (June 20-July 2) ; AUSTRIA, YUGOSLAVIA and RHINELAND (August 8-21) ; NORDFJORD and OSLO (August 18-September 1). Nothing strenuous. Lone travellers welcome. Book for EASTER REUNION WEEKEND, Scarborough. Rev. Parkinson, 10a, Westbourne Grove, Scarborough.


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**Death**

Eckett—On January 6th, 1960, At 22 Woodlands Road, Eastwood, Sheffield, Cecil, late of Upper Chapel. Cremation at Sheffield on January 9th, 1960.

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